

# Qabar-parasti

## Dunya Mein Kaise Phaili

**Muallif:** Syed Muhammad Dawood Ghaznawi رَحْمَةُ اللهِ عَلَيْهِ

**Transliterator:** Rehan Syed Barey  
(for more details, please check the last page)

## Contents

Muallif e Kitab Ek Nazar Mein .....	3
Muqaddama.....	6
Qabarparasti Duniya Mein Kyou'nkar Phaili - Asbaab o WujooH .....	9
<i>Is Fitna e Azeema Se Rokne Ke Wasaael o Zaraae</i> .....	9
<i>Salaf e Saleheen Ki Masaai e Jameela</i> .....	9
<i>Fitna e Quboor</i> .....	10
<i>Qabarparasti Kyou'nkar Phaili</i> .....	10
Shaitaani Taaleem Ke Darja Ba-darja Asbaaq .....	11
<i>Pehla Sabaq</i> .....	11
<i>Doosra Sabaq</i> .....	12
<i>Teesra Sabaq</i> .....	12
<i>Chautha Sabaq</i> .....	12
<i>Paachwa Sabaq</i> .....	12
Fitna Qabar Parasti Ke Unsedaad Ke Liye Wasaael o Zaraae.....	13
<i>Pehle Zariya:</i> .....	13
<i>Doosra Zariya</i> .....	13
<i>Teesra Zariya</i> .....	14
<i>Chautha Zariya</i> .....	14
<i>Paachwa Zariya</i> .....	14
<i>Chatha Zariya</i> .....	14
<i>Saatwa'n Zariya</i> .....	15
<i>Athwaa'n Zariya</i> .....	15
Aah Ye Manaazir by Maahir ul Qadri.....	16
Safedi Par Siyaahi by Mast Ganori .....	17
Bidat Parast by Farq Jaami .....	17

## Muallif e Kitab Ek Nazar Mein

August 1895 CE..... December 1963 CE

Syed Mohammad Dawood Ghaznawi bin Syed Abdul Jabbar Ghaznawi رحمۃ اللہ علیہ, khandaan e Ghaznawiya ke chashm o chiraagh the. Jinki wilaadat aakhir July ya awwal August 1895 Amritsar mein hui.

Ibtadaai taaleem apne wali aur chacha Syed Abdul Awwal aur Syed Abdul Wahed Ghaznawi رحمۃ اللہ علیہ waghaira se haasil ki. Fiqa o Hadees ki takmeel Shaikh al Kul fil-Kul al Syed Nazeer Hussain Mohaddis Dahelwi رحمۃ اللہ علیہ ke madrasah mein rehkar ki. Jabke ma'aqulaat waghaira ki takmeel Lucknow ke mashoor zamaana ustaz ikram se ki. Fiqa o Hadees ke silsile mein Mohaddis Shaheer Hafiz Abdullah Sahab Ghazipuri رحمۃ اللہ علیہ aur Mantiq o Falsafa mein Maulana Saif Ur Rahman رحمۃ اللہ علیہ Kabuli ka naam qaabil e zikar hai.

Tarteeb o Islaah, Zauq o Tasawwuf, Bulandi e Fikr, Ilmi Gehraai, Zohd o Taqwa aur Haq Goi apne aslaaf se wirsaa mein paai thi.

Takmeel o Faraaghat ke baad muddat tak apne abaai madrasa, Madrasa Ghaznawiya mein tashngaan e uloom o funoon ko sairaab karte rahe, magar tabiyat mein choo'nke Hurriyat o azaadi ka alaa jal raha tha. Lehaza der tak gosha e aafiyat par qaane'e naa reh sakey. Balke, maidan e kaarzaar mein dakhil ho gae. Ye 1919 ka daur tha. Jab angrezi jabr o istebdaad ke khilaf fizaa garam thi. Lehaza utar kar Khilafat ke baqaa o tahaffuz aur angrezi jabr o istebdaad ke tukde tukdre karne ke liye maidan e siyasat mein aagae. Choo'nke jawaani ka aalam tha, ghaznawi khoon rag o pae mein daodh raha tha. Angrezi istemar ke khilaf apni shola-baar taqreero'n ka wo laaimtenahi silsila shuru kiya ke takht e bartaaniya mutazalzil hogaya aur hindustaniyo'n ke zahen o dimaagh par chaaya hua roab o dababa hawa hogaya. Tehreek e Kilafat ko jis kaamyabi ke saath aapne aagey badhaaya isne aapko iske baniyo'n ki saff mein laa kahadaa kiya.

Khaliq e Kaaenaat ne aapko Roab o Jalaal bhi kuch aisa ataa farmaya tha ke bade se badaa aadmi pighalne lagta tha. Civil nafarmaani tehreek ke zaman mein Amritsar mein Congress ne jab mutawaazi hukumat qaaem karli to ek hissa par sirf Syed Mehmood Ghaznawi رحمۃ اللہ علیہ ki hukumat qaaem hogai aur is hissa mein rehne waale bade bade sarmayadaaro'n se unki baaz kotahiyo'n par badi badi ruqoom bataur e jurmana inpar aaed ki gae'n. Jinhe in sarmayadaaro'n ne ba-khushi tasalli karte hue adaa kiya.

1919 hi mein choo'nke jawani kaa aalam tha, angrez ki mukhalifat zoro'n par thi. Har siyaasi o samaaji tehreek aur jalsa mein shareek hote the. Jalayanu Waala Baagh, Amritsar mein General Dair ki safaaki ka nishaana bante bante bache.

Isi zamaana mein tehreek e khilafat ke baaz karkuno'n ne naa-aqebaat andeshi ke sabab baaz jhooti sacchi baato'n ko bahana banaa kar Aal e Saud ke khilaf jab tehreek chalaai to Syed Muhammad Dawood Ghaznawi o Syed Muhammad Ismail Ghaznawi, Batl Hurriyat Zafar Ali Khan aur Syed Ataullah Shah Bukhari ne is gumrahkun propaganda ka zabardast muqabla kiya.

Aapne apni zindagi mein mukhtalif tehreeko'n ko apne zor e bayan gehraai gehraai aur qaaedaana salahiyato'n aur siyaasi baseerat se naa sirf ye ke zinda rakha, balke isme markazi kirdaar adaa kiya.

Khilafat committee se ilaahidgi ke baad ehraar mein shamuliyat ikhteyar ki aur Sultan ibne Saud ki khidmat mein ehraar ki janib se jaane waale wafad ki qiyadat ka sharf bhi aaphi ke naseeb mein aaya.

Aapki zindagi ke halaat se aisa maloom hota hai ke angrezi istebdaad ki mukhalifat aapke rag o reshe mein pewast hogai thi. Isi liye ghair munqasim Hindustan mein uthne waali har is tehreek mein badh chadh kar hissa lete, jo

angrezi iqtedaar ko Hindustan se bahar nikalne ke liye wujood mein aati. Khilafat Committee, Jamiat ul Ulma e Islam, Majlis Ehraar, Congress se lekar Muslim League tak. Tamaam siyaasi o mazhabi jamato'n aur tanzeemo'n ko apni qaaedaana salahiyato'n se faizyaab kiya.

Agar dekha jaae to kam-o-besh 15 saal qaed o band ki sobato'n mein guzar gae. Amritsar, Siyalkot, Shahpur, rotak, Multan, Lahore, Montgomri, Atak, Miya'nwali, Sargodha aur Gujrat ki jailo'n mein baar baar dakhil kiye gae.

Ye sab kuch hua, magar kalma e haq kabhi dabi zuban se kehna pasand nahi kiya. Deen, watan aur azaadi ki khatir har taghoot se lad gae aur anjam ki kabhi parwah nahi ki.

Musalmano ki izzat o wiqar ko dobaara bahaal karne ki tadap har waqt lagi rehti thi aur is ke liye tarah tarha ki tehreeke'n aur qisam qisam ke mansube banaane aur tareeqa e kaar mutaiyyan karne mein yad-toola rakhte the. Zid, hathdharmi, ta'assub aur jazbiyyat se bach kar tamaam musalmano ko ek saath jamaa karke mushtarika koshish ke liye qadam uthaane par logo'n ko amaada karte aur apne zabardast azm o hausla ke baais aise waqt mein jabke musalman aapas ke naza'a aur ikhtelaf se buri tarha do-chaar the. Lahore mein ek azeem ush shaan ijlaas bulaane ki than li.

Aur ijlaas bhi aisa ke Hindustan ki tareekh mein ek aadmi ki dawat par itna azeem ijlaas kabhi naa hua hoga. Jisme shareek hone waalo'n mein sirf ulama ikram ki tadaad taqreeban 500 thi aur tajjub to is baat par hai ke Hindustan mein paae jaane waale jumla masalik o makaatib e firk ke saath saath soofiya o mashaaekh ka ek jam e ghafeer bhi tha. Maulana Salamatullah Luckhnawi agar is ijlaas mein shareek the, to maulana Abdul Baari Firangi Maheli bhi jalwa afroz the. Agar ek taraf Ahmad Raza Khan Bareilwi maujood the, to doosri taraf, Maulana Ashraf Ali Sahab Thanwi bhi the. Agar isme Mufti Maulana Kifayatullah Sahab shareek the, to doosri taraf Maulana Moinuddin Ajmeri, Maulana Hussain Ahmad Madani, Peer Jamaat Ali Shah, Peer Maher Ali Shah waghaira waghaira soofiya o mashaaekh bhi hazir the.

Ye tamaam Ulama o Soofiya apne aqeeda o amaal ka ikhtelaf balaae taaq rakh kar milli masaael par ghaur karne ke liye ek mard e qalandar ki awaaz par jamaa ho gae the aur is Allah ke bande ne is ijtemaa ki sadarat ek faheem mudabbir siyasatdaan aur aalim ke supurd kardi thi. Jisko log Abul Kalaam Azaad ؒ ke naam se yaad karte the.

Istekhlaas e watan aur shaukat e islam ki baaziyaabi ke liye jo jazba dil o jigar mein maujzan tha, isse majboor hokar Elaa e Kalimatullah ke liye Maulana Azaad ki bait bhi ki.

Aap Jamiatul Ulama e Hind ke nazim aur Punjab Congress ke sadar bhi rahe, majlis e ahrar ke baniyo'n mein shumar kiye gae khilafat committee ke bhi zamana daraaz tak siyah o safed ke malik rahe. Azad Muslim Conference ki tehreeko'n mein khoob hissa liya.

Tehreek kashmeer mein jo muqam aapne haasil kiya wo shayad hi kisi aur ko mila ho. Majlis e ehrar se ilaahidgi ke baad jab aapne Congress mein shamuliyat ikhteyar ki to us waqt Punjab ki siyasat zoro'n par thi. Congress ke liye Maulana Syed Dawood Ghaznawi ؒ se ziyaada munaasib aadmi naa mil saka. Chunache, Maulana Abul Kalaam Azad ؒ ke mashwara se aap Punjab Congress ke sadar bhi muntakhab kiye gae aur shayad ye bhi Congress ki zindagi mein apni noaiyat ka niraala waaqea ho, ke poore Punjab mein congress sirf ek hi seat haasil kar saki aur wo seat thi, janab Maulana Syed Mohammad Ghaznawi ؒ ki. Ye baat zahir karti hai ke is silsila mein jo anaasir kaam kar raha tha wo sirf aapki zaat, khandaani wajaahat aur unke halqa ke logo'n ke dilo'n mein unki izzat thi.

Bawajood iske, ke wo saari zindagi azaadi e watan ki khatir angrezi istemaar se nabard-azmaa<sup>1</sup> rahe, magar khidmat e deen ke liye har waqt kosha'n rahe. Siyasat mein dakhil hone ke baad bhi kalma e haq buland karna

---

<sup>1</sup> Jung-joo, jung-aazma [Urduinc]

nahi choda. Is silsila mein jaha'n aapne arbaab e siyasat ki parwah nahi ki, wahee'n waqt ke barsar aawarda ulama ikram ki naa insaafiyo'n par bhi sukoot ikhteyar nahi kiya.

Saari zindagi, maslak e amal bil hadees ke aamil o daai aur uske liye kosha'n rahe. Mohabbat e Ilaahi o ulfat e Nabawi mein kisi ki shirkat gawaara naa thi. Hadees o Quran ke muqable mein kisi ki baat ko qubool naa karte the. Lekin in tamaam cheezo'n ke bawajood Aimmah e Deen o Mujtahideen o Mashaaekh ki shaan mein adna si gustakhi bhi unke nazdeek naqaabil e moaafi jurm tha. Is silsila mein aap kisi tarha ki kotaahi gawara naa karte the. Zohd o taqwa khashiyat o inaabat ke saath saht shujaa-at, dileri, bebaaki o raushan zameeri is mard e jaleel aur batal e azeem ka kabhi naa judaa hone waala wasf tha.

In tamaam ausaaf hameeda ke bawasf uloom e islamiya mein gehri baseerat rakhte the.

16<sup>th</sup> December 1963, peer ke din hasb e mamul Namaz e Fajr ki adaaigi ke baad der tak wazeefa waghaira padhte rahe. Baad mein akhbaraat ka mutallea kiya. Ahle khandaan se baat cheet ki, naashta kiya, ye sab kuch hasb e mamul tha. Magar 8:45 ke qareeb achaanat dil ka daur apadaa aur jaa'n jaa'n e afreen ke supurd kardi.

اللهم اغفر له وارحمه انك انت الغفور الرحيم

Ilm o amal ka ye mujassam, noor o irfaa'n ka ye minaar, azaadi e watan ka bebaak sipaahi, akhlaaq o kirdar mein aslaaf ki miraas ka amen aur Kitab o Sunnat ka ye shaidaai, Jamat e Ahle Hadees ke alaawa hazaro'n shidaao'n ko sogwaar chodkar hamesha ke liye rukhsat hogaya. انا لله وانا اليه راجعون

*Razaullah Abdul Kareem Madani (hafizahullah)*

12<sup>th</sup> Sep 1988

Syedna Anas bin Maalik ر.ق.ا Umaiyya ke daur mein roya karte the ke Ahed e Awwal ka deen baaqi nahi raha. Lekin agar wo hamare is daur ko dekhte to kya kehte? Kya wo hame'n "Mushrik" qaraar naa dete aur ham unhe'n ko buraa naam naa dete, kyou'n us waqt aur aajke islam mein ab agar koi mushtareka cheez baaqi reh gai hai to wo sirf lafz e Islam hai. Ya chand zaahiri o rasmi ibadaat hain aur wo bhi bidaat ki amezish se paak nahi. Kitabullah jaisi asmaan se utri thi, ab tak beghal o ghash qaaem hai. Sunnat e Rasool Allah ﷺ bhi mudawwan o mehfooz musalmano ke hatho'n mein maujood hai. Magar kitni badi badnaseebi hai ke dono mahjoor o matrook hain. Taqo'n aur almariyo'n ki zeenat hain ya gando'n, taweezo'n mein musta'amal hain. Musalman apni amali zindagi mein unse bilkul azaad hain aur bawajood adaae itteba unse mukhalif chal rahe hain.

Ajmer ka urs dekhen ke baad kaun keh sakta hai ke ye wohi musalman hain jo aamil e Quran aur alambardaar e Tauheed the? Awadh ke ek hindu rehnuma ne Ajmer ki kaifiyat dekh kar kaha tha: Ab tak mujhe shak tha ke hindu musalmano mein ittehad ho sakta hai magar, aaj mujhe yaqeen hogaya hai. Kyou'nke hamare aur musalmano ke mazhab mein agar kuch farq hai to sirf naamo'n ka hai, haqeeqat dono ki ek hi hai. Aur ye isne sach kaha, kyou'nke aaj hinduo'n aur musalmaano ke shirk mein agar koi farq hai to wo naamo'n aur tareeqo'n hi ka hai, warna haqeeqat taqreeban ek hai. Hindu butho'nke saamne jhukte hain, to musalman qabro'n ke saamne, hindu raam aur kirshn ki parastish karte hain to musalman Jeelani o Ajmeri ki! Ye kehna ke ham parastish nahi karte. Hame unhe khuda nahi samajhte, mahez bemaani baat hai. Kyou'nke Hindu bhi Allah wahed ke alaawa kisi ko bhi ilaah samajh kar parastish nahi karte aur naa hi mushrikeen e arab karte the. Jaisa ke is kitab mein mufassil mazkoor hai. Haa'n ye zaroor hai ke tum apni parastish ko "Parastish o ibaadat" nahi kehte kuch aur naam dete ho. Magar naamo'n ke ikhtelaf se haqeeqat to nahi badal sakti.

Hassaas aadmi ke liye musalman mushriko'n ke halaat o khayalaat maloom karna ek naqaabil e bardasht museebat hai. Is firqa mein aqal o naqal dono ka kaal (qahat) hai. Ek taraf tasleem karte hain ke Allah Aalim ul Ghuyoob hai, Samee o Baseer hai, Asmaano aur Zameeno mein ek zarra bhi isse ojhal nahi aur naa hi wo uski marzi ke baghair harkat kar sakta hai, wo hamse door nahi, nazdeek hai aur itna nazdeek ke isse ziyaada nazdeeki mumkin nahi, phir wo Rahmaan o Raheem hai. Ghafoor o Ghaffar hai, Sakhee hai, Behisaab deta hai, Jabbar Baadshah nahi ke kisi ko apne dar par aane naa de. Har waqt iska darwaza khula hai. Har waqt iska hath phaela hai, har waqt iska langar jaari hai, ye sab aur isse ziyaada maante hain. *Magar.... Magar* ke aagey aqal o danish ki maut hai. Insaniyat aur insan sharafat ka maatam hai. Magar ke baad ye hai qabro'n ke saamne jhukna zaroori hai! Murdo'n se mannate'n manaana zaroori hai! Sifaarish o Shafaa-at ke baghair is darbar mein rasaai mumkin nahi hai. Ye qabar Ghaus e Aazam ki hai, jo mar jaane ke baad bhi *Ghaus* hain aur Malik ul Maut se qabz ki hui rooho'n ka thaila cheen sakte hain! Ye *Mehboob e Subhani* hain. Ashiq e Jaan Nisaar ko zid karke majboor kar dete hain! Ye Ghareeb Nawaz hain aur marne par bhi mutthiya'n bhar bhar ke dete hain! Chunache insaniyat o islam ke ye muddai jooq dar jooq qabro'n par jaate hain, maathe ghiste hain, naak ragadte hain aur wo sab kuch karte hain jo koi shareef un nafs aur khuddaar insan kisi makhlooq ke saamne nahi kar sakta.

Insan ke paas sabse badi daulat iski apni insaniyat hai. Ye jaate hain aur is mataa e azeez ko chooney, eenth ke chabootro'n par badi bedardi se qurban kar aate hain!

Agar kaha jaata hai ke dekho kya karte ho? Shariyat ne mana kiya hai, aise kaamo'n ko shirk thehraaya hai, jahannam saza bataai hai to jawab eraaz o inkaar hai, taaweel o tehreef hai. Shariyat o haqeeqat ki bahes hai. Zahir o baatin ki hujjat hai. Wahabi o Hanafi ka farq hai. Quran ki ayat aur Muhammadur Rasool Allah ﷺ ki hadees ke muqable mein Hasan Basri, Shibli, Jilaani ر.ق.ا, Chishti ر.ق.ا ke malfuzaat hain. Halaa'nke unme se kisi ne bhi koi shirk jaaez nahi rakha, magar kisse kaha jaae? Kaan ho'n to sune'n, aankhe'n ho'n to dekhe'n, dil ho'n to samjhe'n.

Jaaisa ke farman e Baari Ta'ala hai:

Unke Dil Hain, Magar Wo Unko Samajhne Ke Liye Istemaal Nahi Karte, Unki Aankhe'n Hain, Magar Wo Unse Dekhte Nahi. Unke Kaan Hain, Magar Wo Unse Sunte Hain. Darasal, Wo Jaanwaro'n Ki Tarha Hain, Balke Unse Bhi Gae Guzre.<sup>2</sup>

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ  
أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ  
هُمُ الْغَافِلُونَ

Ye sirf awaam kaa hi haal nahi ke jahalat ki wajah se mazoor kahe jaa'e'n. In logo'n ka bhi hai jo apne taa'e'n mu'n phaad phaad ke Ulama e Ummat, Waaris e Uloom e Nabuwwat aur Ambiya Bani Israel ka mushabah bataate hain. Ek taraf isfaar e shariyat ke hamil aur doosri taraf haqeeqat o tareeqat ke raazdaa'n hone ke muddai hain.

Dar-asal yehi log Ummat e Mohmmadiya ﷺ ke liye asli fitna aur tamaam tabahiyo'n aur barbaadiyo'n ke asli sabab hain. Ye ulmaa e Soo is ummat ke fiqhi o fareesi o sadooqi hain. Haroot o Maroot hain. Rasool ush Shayateen hain. Inhee'n ne shariyat ki tehreef ki hai. Inhee'n ne Kitab o Sunnat ka dawaza musalmano par band kiya hai. Inhee'n ne tareeqat o bidaat ki tareeki phaelaai hai. Inhee'n ne islam ka naam lekar islam ko musalmano ke dilo'n se ukhaad phainka hai. 1300 baras ki poori tareekh hamare saamne khuli rakhi hai. Wo kaunsi museebat hai jo unke hatho'n nahi aai? Wo kaunsi gumrahi hai, jiska jhanda unho'n na apne kandho'n par nahi uthaaya?

Abdullah bin Mubaarak keh gae hain:

Kya deen ko baadshaho'n, Ulama e Soo aur Soofiya ke alaawa kisi aur ne badal daala hai.

وَهَلْ يَدُلُّ الدِّينَ إِلَّا الْمُلُوكُ وَاحِبَارُ سُوءٍ وَرَهْبَانِهَا

Alfaaz sakht zaroor hain aur shayad qaabil e muakheza bhi hain, magar dil o jigar mein jo ghaao padey hain, wo isse bhi ziyaada maatam par majboor karte hain. Kaun insan hai jo 30 Crore insaano ki be dardaana tabaahi dekhe aur khamosh rahe? Kaun musalman hai jo ummat e marhooma par ye qazaqaana taakhat apni aankho'n se dekhe aur chup rahe? Kya iske baad bhi insan diwaana naa ho jaaega, ke din ko raat bataaya jaata hai. Aftaab ko siyah-tikaa kaha jaata hai. Haq ko baatil, aur baatil ko haq thehraaya jaata hai? Kaun musalman hai, jiske dil mein zarra bhi noor e imaan ho aur shariyat ko zalaalat, sunnat ko bidat, imaan ko kufr, tauheed ko shirk aur shirk ko tauheed hote hue dekhe aur josh se ubal naa pade? Musalmano se kaha jaata hai ke "Kitab o Sunnat ka faham naa mumkin hai:, lehaza tum isse door raho. Ashkhaas ki taqleed wajib hai, lehaza be choo'n o charaa hamare peeche chale chalo. Qabre'n oonchi karo, qubbe banaao, auliya se mannate'n maano. Allah Ta'ala tak makhlooq ko waseela banaao. Jo chaaho karo, bakhshae jaaoge. Shafee ul Maz Nabee'n ki ummat ho, yehi deen hai, yehi shariyat hai, yehi sunnat hai!

Kya ham ye sab sune'n aur khamosh baithe rahe'n? ya ab bhi waqt nahi aaya ke masleheen e ummat uthe'n aur ulama e soo ke is Shir e Zimma Mashooma ke chehra se naqaab ulat de'n, taa-ke musalman apni aankho'n se dekh le'n ke in badi badi pagdiyo'n ke neechae shaitan ko sajdah karne waale sar hain aur in lambi ghadi daadhiyo'n ki oth mein kufr aur riyaa ki siyaahi chupi hui hai?

Kya musalman apne Ulama aur Rehnumao'n ke islam o islaah ka haal sunna chaahte hain? Accha ek mustaqil kitab ka intezaar kare'n (kyou'nke) yaha'n is mukhtasar dibaacha mein gujaesh nahi, taaham ibrat ke saath ye waaqea note kar le'n ke unke ek mustanad aalim ne jo Sufi aur shayad Peer bhi hain, tehreek e khilafat ke dauran tajweez pesh ki thi ke Ulama o Mashaaekh ka ek wafat murattab hokar Ajmer Shareef jaae aur Khwaja Sahab ko ummat ki ek ek museebat sunaa kar faryaad kare! Sirf tajweez hi nahi, balke sunaa hai ke amalan ye Maulwi Sahab apne ham mushrabo'n ke saath shadr haal kar gae aur mazar par khoob roey peete. Magar Afsos! Waha'n se koi jawab naa mila aur bemurad lautay chale aae? Kya yehi wo Tauheed hai, jiski buniyade'n Quran ne qaaem ki thee'n.

<sup>2</sup> Surah Araaf: 179

Jiski hifazat ke liye *Ulama e Deen* muddai hain aur jiske itteba o tamassuk par musalamno ko naaz hai? Agar Khwaja Sahab ummat e Muhammadiya ﷺ ko is masaaeb se najaat dilaa sakte hain to Ram o Krishn ki khudai par musalman kyou'n mu'n banaate hain? Is ajmeri wafad ki tehreek private naa thi. Akhbaaraat ke colomun mein e'elaaniya ki gai thi hi. Magar kisi aalim ne bhi ye elaan karne waale ki zaban naa pakdi ke ye shirk hai. Balke bohot se maulviyo'n ne to iski tehreeran taaeed ki, jaisa ke akhbaaraat ke purane file gawah hain. Kya yehi wo hifazat e deen hai, jiska beeda uthaae hue hain?

Aur aye kaash! Zalaalat o Bidat ki himayat ulama ke isi giroh mein mehdood hoti, jisey bidati kaha jaata hai aur is giroh mein muntaqil naa hoti jo islaah o tajdeed ka muddai hai.

Main ye alam-naak waaqea intehai ranj o andoh ke saath tareekh ke hawaale aur musalmano ke gosh guzar karaata hu'n ke abhi chand din ki baat hai ke is jamaat ke ek talimi markaz ke *Shaikh e Aazam* aur doosre *Masahaaeq* ne ta'aziya daari jaisi sareeh bidat, balke *Shirk* ke khilaf fatwa dene se ye keh kar saaf inkaar kar diya ke maujooda halaat mein aisa fatwa *Khilaf e Maslehat* hai.

Kya yehi tareeqa shariyat ki hifazat ka hai? Kya yehi niyabat e Ambiya ﷺ hai. Jiska farz hamare ulama is khush usloobi se anjam de rahe hain? Kya ab bhi waqt nahi aaya ke musalman aankhe'n khole'n, apne mazhabi peshwao'n ki haqeeqat maloom kare'n aur deen ki hifazat aur shirk o bidat ke izaala ke liye khud aagey badhe'n? islam mein na paapaaiyat hai, naaroohani peshwaiyat aur ab waqt aagaya hai ke ye khud-saakhta peshwaiyat dhaadi jaae. Taa-ke Allah Ta'ala ke bando'n ka talluq Allah Ta'ala ke deen se baraah e raast (mazboot) ho jaae.

*Abdur Razzaq Maleehabadi* رزاق

Editor "Al Jaamea" Calcutta, az Calcutta 1925



## Qabarparasti Duniya Mein Kyou' nkar Phaili - Asbaab o Wujoo

### Is Fitna e Azeema Se Rokne Ke Wasaael o Zaraae

Aaj agar koi musalman ki tamaam maujooda tabah haliyo'n aur badd-bakhtiyo'n ko dekhne ke baad ye sawal kare ke inka kya ilaaj ho sakta hai, to isko Imam Maalik رحمته الله ke alfaz mein ek jumla ke andar jawab milna chaahiye ke:

Ummat ke aakhri ahed ki islaah kabhi naa ho sakegi, taa waqtiya wohi tareeqa ikhteyar naa kiya jaae, jisse iske ibtedaai ahed ne islaah paai thi.

لَا يُصْلِحُ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلَحَ بِهِ أَوَّلُهَا

Aur wo is ke siwa kuch nahi ke Kitab o Sunnat ki taraf rujoo kiya jaae aur har is dawat ok jo Allah Ta'ala ki aur uske Rasool ﷺ ki taraf se aae, ise dili qubooliyat ke saath suna jaae.

Musalmano! Allah Ta'ala Aur Uska Rasool Jab Tumhe Bulaae'n To Unki Dawat Par Labbaik Karo, Ke Unki Dawat e Hayat-bakhsh Hai.<sup>3</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Ye salaahiyat aur amaadgi isi surat mein ho sakti hai ke Allah Ta'ala aur uske Rasool ﷺ ki mohabbat aur unke ahkaam ki izzat o hurmat duniya ki tamaam mohabbato'n aur izzato'n par ghalib ho aur unki mohabbat dil ki gehraiyo'n mein is tarha nashemat bana chuki ho ke azzah o aqaarib ki mohabbat, omara o salateen ki izzat o hurmat gharz duniya ki har wo cheez, jisme kuch bhi mehboobiyat ho. Allah Ta'ala aur uske Rasool ﷺ ke muqable mein koi qadar o qeemat naa rakhti ho. Hatta ke mohabbat ki koi aisee shakal jo insani nafs Allah Ta'ala aur uske Rasool ke liye tajweez kare. Magar Allah Ta'ala aur uska Rasool ﷺ iske dabar e mohabbat ke khilaf samjhe to isko bhi shaitani waswasa samajh kar fauran chod de, to iske baad muhib e saadiq ko Allah buzurg o bartar ki mehboobiyat ka yaqeenan sharf haasil hota hai.

Agar Tum Allah Ta'ala Se Mohabbat Karte Ho To Meri Itteba Karo, Usse Tum Mehboob e Ilaahi Ban Jaaoge.<sup>4</sup>

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

### Salaf e Saleheen Ki Masaai e Jameela

Ye khuli hui haqeeqat hai ke islam ka ibtedai ahed yamen o barkat aur hidaayat o sa'adat ki daulat se maalamaal aur har qism ki bidat o rusoom ki amezish se paak o saaf tha. Kyou'n ke salaf o saleheen Sahaba Ikram رضي الله عنهم, Mohaddiseen aur Aamma e Deen ne islam ki haqeeqi taaleem ko har qism ki khaarj gumrahiyo'n aur ghair deeni asaraat o ikhtelaataat se mehfooz rakhne ke liye har tarha ki koshish farmai hai. Wo is cheez ko samajh chuke the ke aaj islam ki nashu-numa ijtemai ka ibtedaai daur hai aur uske sar-chashme phoot phoot kar beh rahe hain aur ek tinka bhi agar unki raah mein aagaya to dar hai yehi tinka jamaa hokar ek din badi badi nehro'n ke sar-chashmo'n ko band karde'nge. Wo islam ki hifazat ke liye kamarbasta gae. Unki misaal is janbaaz kisi thi, jo apne mashooq ke talwo'n mein ek kaa'nte ki chubhan bhi dekhta hai to is zoor se cheekhta hai, goya iske pehlu mein khanjar ne shagaaf kar diya.

Wo is ek ek tinke aur mitti ke ek ek zarre ko islam ki raah se hataane ke liye apni azeez se azeez mata'a qurban kar dene ke liye amaada rehte the. Agar us waqt siddiq e ummat aur khalifatul islam (syedna) Abu Bakar رضي الله عنه, Syedna Umar Farooqe Azam aur doosre Sahaba Ikram رضي الله عنهم aur unke baad mohadeeseen o Aamma Mujtahideen رضي الله عنهم ke dilo'n ko Allah Ta'ala apne ilhaam se ma'amoor naa kar deta to ek dakhili jihad e azeem se in tamaam fitno'n aur bidato'n ka sad-e-baab naa farma dete. To aaj duniya mein islam ki bhi wohi haalat hoti jo duniya ke tamaam mohrif aur maskh-shuda mazaahib ki nazar aarahi hai. Aur iski haqeeqi talimaat ko bhi tarha tarha ki bidaat o mohadasaat ka sailaab bahaa kar le gaya hoga aur aaj dhoodhne se bhi inka pataa naa chalta.

<sup>3</sup> Surah Anfal:24

<sup>4</sup> Surah Aale Imran: 31

Salaf ne islam ke jin ahem aur buland maqaasid ki binaa par bidat o mohdisaat aur kharji gumrahiyo'n ka jis quwwat aur safaroshi se muqabla kiya aur kisi shakal ko bhi isme gawaara naa kiya. To waqeaat ne saabit kar diya ke wo yaksar saheeh o waqai the. Ham dekh rahe hain ke unhi masael ne bil aakhir islam ki haqeeqi taaleem ko tarha tarha ki kharji zalaalato'n se alooda kiya aur afsos ke musalman in fitno'n se naa bach sakey jo unse pehli qaumo'n mein mojiib e zalaalat ho chuke the.

### *Fitna e Quboor*

Musalmano mein jin masael ne ikhtelaf o tehreef ki buniyade'n rakhi hain aur inko Kitab o Sunnat ki sirat e mustaqeem aur Sahaba Ikram رضي الله عنهم ke uswa e hasana se inheraf ki raah dikhai. Ek ahem mas-ala maqbaro'n ki tameer aur whaa'n khushoo o khuzoo ke saath dua'e'n maangna aur quboor o mazaraat ko taqarrub ilallah aur qubooliyat e dua ka behtareen muqam samajhna.

Shaikh ul Islam Imam Ibne Taimiyya رحمته الله aur unke shagird e rasheed Hafiz ibne Qaiyyim رحمته الله ne is mauzoo par apni mutaddid tasaneef mein nihayat sharah o bast ke saath raushni daali hai. Aaj main chaahta hu'n ke in ahem aur lateef mubaahis mein se chand aapke saamne kisi qadar ikhtesaar ke saath pesh karu'n.

### *Qabarparasti Kyou'nkar Phaili*

Is silsila mein sabse pehle is par ghaur karna chaahiye ke duniye mein qabarparasti kaisi pahili?

Iske asbaab o wujooh kya hain? Aur inka insdaad kaise kiya jaa sakta hai?

Sabse pehle ye fitna Nuh عليه السلام ki qaum mein paeda hua, jaisa ke Quran e Kareem mein Nuh عليه السلام ki masaa'i tableegh o tauheed ka zikar karte hue Allah Ta'ala ne irshad famraya:

Nuh عليه السلام Ne Kaha, Aye Mere Rabb Meri Qaum Ne Meri Nafarmani Ki Aur Us Shakhs Ki Paerwee Ki Jisko Uske Maal o Aulaad Ne Siwaa e Khasaare Ke Kuch Faaeda Nahi Poh'nchaaya (yaane apne maaldaaro'n ka kahaa maana) Aur Unho'n Ne Bade Makr o Fareb Se Kaam Liya Aur Kaha Ke Hargiz Apne Ma'abudo'n Ko Naa Chodna Aur Naahi Wad, Sawa'a, Yaghooth, Yao'oq Aur Nasar Ko Chodna (ye nuh عليه السلام ki qaum ke butho'n ke naam hain).<sup>5</sup>

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا وَمَكَرُوا مَكْرًا كُبَّارًا وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا.

Ibne Abbas رضي الله عنه aur bohut se Sahaba Ikram رضي الله عنهم aur Taabaeen رضي الله عنهم se riwayat hai ke ye Nuh عليه السلام ki qaum ke saaleh logo'n ke naam hain. Jab wo faut ho gae to logo'n ne unki qabro'n par baithna shuru kar diya aur dua o ibadaat ke liye inko behtareen muqam samajhna shuru kar diya. Kuch arsa baad unki tasweere'n banai gae'n. Phir fart e aqeedat mein tasweero'n ki jagah inka mujassama aur buth banaane shuru kardiye. Hatta ke is hadd se badhi hui aqeedatmandi ne inko butho'n, mujassmo'n ki ibaadat par amaada kar liya.

Sahihain<sup>6</sup> mein Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai ke Ummul Momineen Umme Salma رضي الله عنها ne mulk e sham ke ek girja aur isme jo tasaweer thee'n, inka Nabi ﷺ se zikar kiya to Aap ﷺ ne farmaya in sab mein jab koi saaleh aur nek faut ho jaata to wo log iski qabar par masjid banate aur uski tasweer waha'n rakhte aur ye log Allah Ta'ala ke nazdeek badd-tareen makhloq hain.<sup>7</sup>

Saheeh Muslim mein Syedna Jundub رضي الله عنه farmate hain ke maine khud Rasool Allah ﷺ se suna ke Aap ﷺ ne farmaya:

<sup>5</sup> Surah Nuh: 21-23

<sup>7</sup> Bukhari

<sup>6</sup> Bukhari & Muslim

Dekho! Tumse pehli ummato'n ne Ambiya aur Sulaha ki qabro'n ko ibaadat gaah banaa liya tha. Tum qabro'n ko ibaadat gaah naa banaao. Main tumko is baat se sakhti ke saath mana karta hu'n.<sup>8</sup>

الْأَمَنَ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِهِمْ  
مَسَاجِدَ فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنَّمَا أَنْهَآكُمْ عَنْ ذَلِكَ.

Is hadees mein Nabi ﷺ ne apni ummat ko is fitne se bachne ki taakeed farmai. Iske alaawa bhi mutaddid ahadees hain, jin mein Aap ﷺ ne kai tareeqo'n se ummat ko is fitna se bachaane ki koshish ki.

## Shaitaani Taaleem Ke Darja Ba-darja Asbaaq

Lekin isse pehle ke in tareeqo'n ko bayan kiya jaae jo Nabi ﷺ ne is fitna se mehfooz rehne ke liye farmae hain, munaasib maloom hota hai ke pehle is baat ka tazkirah ho jaae ke shaitan ya shaitani jamate'n kis tarha logo'n ko ahista ahista aur darja ba-darja is fitna mein muftala karti hain. Haqeeqat ye hai ke jaise jaise ummat Kitab o Sunnat se mehroom hoti chali gai. Aise hi shaitan aur uske muttabe-een ka iqtidaar o tasallut badhta gaya aur uske makr o fareb mein nadaan aur be-khabar log muftala hote gae. Shaitan ki farebkaraana chale'n yaa iski darja ba-darja taaleem pehle bayan ki jaati hai. Iske baad wo tamaam tareeqe bayan kiye jaae'nge jo Nabi ﷺ ne is fitna se bachne ke liye irshad farmae hain.

### Pehla Sabaq

Sabse pehle shaitan apne mureed ko ye sikhata hai ke qabar ke paas dua karna chaahiye. Chunache shaitan ka mureed qabar ke paas jaakar aajizi aur dil-sozi se dua karta hai aur Allah Ta'ala qabar ki wajah se nahi, balke iski aajezi aur zillat ki wajah se iski dua qubool kar leta hai. Kyou'nke agar wo is soz o gadaaz se dukan, sharab-khaana, hammam ya bazaar mein bhi dua karta to Allah Ta'ala iski dua qubool kar leta hai. Jabke jaahil aadmi to yehi samajhta hai ke is dua ki qubooliyat mein qabar ka badaa dakhil hai. Halaa'nke Allah Ta'ala har lachaar shakhs ki dua qubool karta hai, agarche wo kafir hi kyou'n naa ho aur ye bhi zaroori nahi ke Allah Ta'ala jiski dua qubool karta hai isse raazi hota hai aur isko dost rakhta hai, yaa iske fel<sup>9</sup> ko pasand karta hai, kyou'nke Allah Ta'ala to nek o badd, momin o kafir, har ek ki dua qubool karta hai.

Bohot se log aise dua maa'ngte hain, jisme wo hadd e shariyat se tajaawuz kar jaate hain, yaa shirk karte hain yaa dua mein aise sawal karte hain jo najaaez hain. Aur unki saari yaa baaz muraade'n poori ho jaati hain aur wo ye khayal karne lag jaate hain ke inka ye amal Allah Ta'ala ke nazdeek bhi pasandeeda hai aur unki haalat us shakhs ki si ho jaati hai jisko Allah Ta'ala aur aulaad se dheel deta hai aur wo yehi samajhta rehta hai ke Allah Ta'ala isse khush hokar isko har tarha ki bhalai poh'nchaata hai. Chunache Allah Ta'ala farmata hai:

Jab Un Naa-farmano Ne Naseehat e Ilaahi Ko Faramosh  
Kar Diya To Hamne Unpar Har Nemat Ke Darwaze Khol  
Diye.<sup>10</sup>

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ.

Dua 2 qism ki hai, ek to ibaadat hai, jis par dua karne waala sawab ka mustahiq hota hai. Doosri, kisi haajat ka sawal hai, jo poori to ho jaati hai, lekin wo dua karne waale ke liye baais e takleef ban jaati hai. Pas Allah Ta'ala iski dua qubool kar leta hai, lekin ijo isne Allah Ta'ala ke huqooq zaaya karne aur uski hudood ko todne ki juraaat ki hoti hai, iske badle mein isko azaab bhi karta hai.

Al gharz, shaitan aahista aahista apne makr ke jaal mein insan ko pha'nsaata hai aur isko kehta hai ke qabar ke paas bohot acchi tarha dua karna chaahiye aur ye bhi ke is jagah dua karna masjid mein aur saher ke waqt (jis waqt mein dua ki qubooliyat ki Nabi ﷺ ne khabar di hai) dua karne se behtar hai. Jab shaitan ye sabaq az-bar karaa leta hai to phir doosra sabaq shuru hota hai.

<sup>8</sup> Muslim

<sup>10</sup> Surah Anaam: 44

<sup>9</sup> T: Kaam

### *Doosra Sabaq*

Ab wo usko kehta hai ke jo kuch maangna hai, is qabar waale buzurg ke tufail maango. Allah Ta'ala ko is muqarrab banda ki qasam wo to tumhari dua zaroor qubool hogi aur ye pehle sabaq ke muqable mein ziyada bura *فعل* hai. Kyou'nke Allah Ta'ala ki shan isse buland hai ke isko kisi banda ki qasam di jaae yaa kisi banda ke tufail isse kuch maanga jaae.

### *Teesra Sabaq*

Jab us shakhs ke dilme ye baat zahen nasheen ho jaati hai ke is buzurg ki qasam Allah Ta'ala ko dene aur uske tufail ya iske haq se dua maangne mein iski bohut izzat aur ta'azeem hai aur hajaat ke poora karne mein ye ziyaada musar hai. To phir shaitan isko teesra sabaq padhaata hai aur wo ye hai ke Allah Ta'ala ke siwaa ab isi buzurg se maango aur uski ki nazar o niyaaz diya karo.

### *Chautha Sabaq*

Phir iske baad doosra darja ye hai ke is buzurg ki qabar ko buth banaaya jaae aur is par baitha jaae, is par qandeel aur shama jalaai jaae aur is par parde latkaae jaae'n aur is par masjid banaai jaae aur sajda aur tawaaf aur bosa dene aur hath lagaane aur uska qasd karne aur uske paas jaanwar zibah karne se iski ibaadat ki jaae.

### *Paachwa Sabaq*

Phir sirf ek darja baaqi reh jaata hai aur ye hai ke logo'n ko iski ibaadat ki taraf bulaaya jaae. Is par mele lagaae jaae'n aur amaal e hajj is jagah is qabar waale ke liye adaa kiye jaae'ne. (Balke Hajj e baitullah se iske mele ko behtar samjha jaae, chunache bohut jaahil kehte hain ke Khaja Ajmer Shareef ke ek mele ke karne se 7 Hajj ka sawab milta hai, waghaira waghaira nau'uzubillah) aur inko ye samjhaya jaae ke ye sab umoor unke liye duniya o akhirat mein bohut mufeed hain.

Shaikh Ibnul Qaiyyim *رحمته الله* "Aghaatha" mein Shaikh ul Islam Imam Ibne Taimiyya *رحمته الله* se naqal karte hain: Qabro'n ke paas jo bidat ki jaati hain, unke kai darjaat hain. So shariyat se bohut door ye hai ke insan murda se apni hajaat talab kare aur isse faryaad rasi chaahe. Jaisa ke bohut log karte hain aur ye log buth-parasto'n ki jins se hain. Is liye baaz auqaat shaitan is murda ki shakal mein unke saamne aata hai, jaisa ke buth-parasto'n ke saamne bhi unke ma'abood ki shakal mein zahir hota hai. Pas jab koi buth-parast apne ma'abood ko jiski wo ta'azeem karta hai, bulaae to shaitan iski shakal ikhteyar karke uske saamne maujood hota hai aur ye baaz ghaeb umoor ke mutalliq unse kalaam karta hai.

Kyou'nke shaitan bani adam ke gumrah karne mein maqdood bhar koshish karta hai. Isi tarha jo log Suraj aur Chaand aur Sitaaro'n ki puja karte hain aur inko pukarte hain, unke saamne bhi shaitan insani shakal mein aakar kalaam karta hai aur baaz baate'n bataa jaata hai aur wo log isko sitaaro'n ki roohaniyat se ta'abeer karte hain. Dar-haqeeqat wo shaitan hota hai, agar wo baaz maqaasid mein insan ki madad bhi karta hai, lekin isko isse kai gunaa nuqsan bhi poh'ncha deta hai.

Is taur par qabro'n ke paas qabar parasto'n par bhi kai halaat zahir hote hain aur wo ye samajhte hain ke ye karamaat hain aur dar-haqeeqat wo shaitan ka fareb hota hai. Mislal jis murda ki karamat ka logo'n ko guman hota hai, jab koi mirgi waala mareez iski qabar ke paas laakar daala jaata hai to jin (shaitan) isse utar jaata hai, taa-ke logo'n ko gumrah kare.

## Fitna Qabar Parasti Ke Unsedaad Ke Liye Wasaael o Zaraae

Nabi ﷺ ne is fitna e azeema se apni ummat ko bachaane ke liye jo wasaael o zaraae byan farmae hain. Ab unhe'n bayan kiya jaata hai, jiska maqsad ye hai ke aaj ummat e muslim ko is toofan se bachaane ke liye agar koi zariye ho sakta hai to wo wohi hai jo Aap ﷺ ne irshad farmaya hai:

### Pehle Zariya:

Nabi ﷺ ka qabro'n ko masaajid banaane se rokne ke mutalliq Saheeh Muslim mein Syedna Jundub bin Abdullah ؓ se riwayat hai, wo farmate hain ke maine Rasool Allah ﷺ se aapki wafat se 5 roz peshtar sunaa ke Aap ﷺ farmate hain the: Khabardar, jo log tumse pehle the wo apne Ambiya ؑ ki qabro'n ko masaajid banaate the. Khabardaar! Qabro'n ko masjid-e'n naa banana, main tumko isse mana karta hu'n.

Sahihain mein Ummul Momineen Syeda Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ is marz mein, jisse aap a'ahda baraa naa hue<sup>11</sup> farmaya: Yahood aur Nasaara par Allah Ta'ala ki laanat ho, unho'n ne apne Ambiya ؑ ki qabro'n ko masaajid bana diya. Isse aap apni ummat ko in af-aal se daraate the. Ummul Momineen Syeda Ayesha ؓ farmati hain agar is baat ka khatra naa hota to Aap ﷺ ki qabar khuli jagah banaai jaati, lekin is baat ka khatra tha ke wo bhi masjid naa banaai jaae. Ye khatra Nabi ﷺ ki qabar ke khule maidan mein banaae jaane se rokne ki wajah se hai. Kyou'nke Aap ﷺ ki wafat ke baad Sahaba Ikram ؓ mein mauzoo dafan ki nisbat se ikhtelaf hua. Hatta ke unho'n ne Nabi ﷺ ka farman suna ke Ambiya Ikram ؑ isi jagah dafan kiye jaate hain jaha'n wo wafat paae'n.

Choo'nke ye Ambiya ؑ ka khaasa hai, is liye Aap ﷺ ko Ummul Momineen Syeda Ayesha ؓ ke hujra mein dafan kiya gaya aur jaise ke riwaaj tha, sehra mein dafan naa kiye gae. Taa-ke aapki qabar par namaz naa padhi jaae aur log isko masjid naa bana le'n. Kyou'nke Nabi ﷺ ne aakhir umar mein qabro'n ko masaajid banaane se roka, phir Ahle Kitab mein se un logo'n par jinho'n ne aisa kiya laanat ki taa-ke Aap ﷺ ki ummat in af-aal se baaz rahe.

Isi saheeh aur sareeh sunnat ki mutaabea'at ki binaa par a'ama tawaef ne qabro'n par banaae masjid se sareeh taur par aur saaf alfaaz mein roka hai. Aur Imam Ahmad, Imam Maalik aur Imam Shafai ؒ ke ashaab ne iski hurmat par tasreeh ki hai aur baaz ulama ne isko mutlaqan makurh kaha hai. Lekin in ulama par husn e zan ka taqaaza yehi hai ke unki is karaahat ko karaahat e tehreemi hi samjha jaae. Kyou'nke ham in par ye gumaan nahi kar sakte ke wo aise fel<sup>12</sup> ko jiski nahi aur uske faail<sup>13</sup> ke maloon hone par Nabi ﷺ ka hukum hadd e tawaatur ko poho'nch gaya ho, jaaez qaraar de'n.

### Doosra Zariya

Rasool Allah ﷺ ka qabro'n par chiragh jalaane se rokna, Imam Ahmad ؒ aur Ahle Sunan ne Syedna Ibne Abbas ؓ se riwayat kiya hai ke Nabi ﷺ ne qabro'n ki ziyaarat karne waali auro'n aur in par masaajid banaane waalo'n aur in par chiragh jalaane waalo'n par laanat ki hai. Pas jis fe'l فعل par Rasool Allah ﷺ laanat kare'n, to wo kabeera gunah hota hai aur fuqaha ne aise fe'l فعل ko saraahatan haraam kaha hai.

Abu Muhammad Maqdisi ؒ farmate hain, agar qabro'n par chiragh jalaana mubaah hota to iske faail par laanat naa ki jaati, halaa'nke is par laanat ki gai hai. Pas isme ek to maal befaaeda zaaya hota hai. Doosra ta'azeem e quboor mein ifraat hai, jo butho'n ki ta'azeem ke mushaaba hai. Isi liye ulama ne kaha ke qabro'n par shama ya chiragh jalaane yaa tel (T: Oil) dene ki nazar jaaez nahi. Kyou'nke ye nazar ma'asiyat hai aur bil ittefaq is nazar ka poora karna jaaez nahi. Nez kaha ke is gharz se kisi cheez ko qabro'n par waqf kar dena bhi jaaez nahi. Kyou'nke ye waqf saheeh nahi aur isko naafiz karna halal nahi.

<sup>11</sup> T:Yaane jis marz mein Aap ﷺ ki wafaat hai

<sup>13</sup> Is Kaam Ke Karne Waala

<sup>12</sup> Kaam

### **Teesra Zariya**

Nabi ﷺ ka qabro'n ko pukhta banaane aur is par imaat banaane se rokna hai. Saheeh Muslim mein Syedna Jabir رضي الله عنه se riwayat hai ke Nabi ﷺ ne qabro'n ko pukhta karne aur in par imaat banaane se mana farmaya. Ulama ne kaha hai ke isme 2 surato'n ki mumaneat ka ehtemaal hai. Ek ye ke inpar pattharo'n yaa unki maanind aur cheezo'n se bana karna. Doosra ye ke in par khaima waghaira nasb karna. In dono surato'n se Nabi ﷺ ne mana farmaya hai, kyou'nke unme koi faaeda nahi, iska maal bhi befaaeda zaaed hota hai nez ye ahle jaahiliyat ka fe'la hai.

### **Chautha Zariya**

Nabi ﷺ ka qabro'n par kitaabat karne (likhne) se mana karna.

Sunan Abu Dawood mein Syedna Jabir رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne qabro'n ko pukhta karne aur in par likhne se mana farmaya.

### **Paachwa Zariya**

Rasool Allah ﷺ ka qabro'n par unki khudai se nikli hui zaaed mitti daalne se mana farmaya. Sunan Abu Dawood mein Syedna Jabir رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne qabro'n ko pakka karne, in par likhne aur in par zaaed mitti daalne se mana farmaya.

### **Chautha Zariya**

Nabi ﷺ ka qabar ke paas namaz padhne se mana farmana.

Saheeh Muslim mein Syedna Mursid al Ghanwi رضي الله عنه se riwayat hai ke Nabi ﷺ ne farmaya ke qabro'n ki oopar naa baitho aur naa unki taraf namaz padho aur Syedna Abu Sayeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya ke tamaam zameen masjid hai. Siwaae maqbara<sup>14</sup> aur hammam ke. Is hadees ko Imam Ahmad رحمه الله aur Ahle Sunan ne riwayat kiya hai.

Isi baare mein nahi aur sakht mumaneat ki riwayat kasrat se aai hain. Iski wajah ye hai ke qabro'n ko namaz ke liye makhsoos karne mein buth parasto'n ke saath mushabehat hai. Jo butho'n ki taazeem ke liye unke aagey sajda karte aur inka taqarrub haasil karte hain aur ham oopar zikar kar aae hain ke buth parasti ki ibteda isi fitna e quboor se hui thi aur isi liye Nabi ﷺ ne Ahle Kitab par laanat ki. Kyou'nke unho'n ne apne Ambiya ﷺ ki qabro'n ko masajid banaaya.

Shaikh Ibnul Qayyim رحمه الله *Aghaatha Ilal Lahfaan* mein apne ustad Shaikh ul Islam Ibne Taimiyya رحمه الله se naqal karte hue farmate hain. Jiski wajah se Aap ﷺ ne qabro'n par masajid banana se mana farmaya ye wo illat hai. Jisne bohot is ummato'n ko yaa to shirk e akbar yaa isse kam darja ke shirk mein muftala kiya. Aur iski wajah ye hai ke aise shakhs ki qabar ke saath shirk karna jiski nisbat insan ka khayal salaahiyat aur neki ka ho. Insan ko ziyada maael karta hai ba-nisbat iske shirk ke kisi darakht ya patthar ke saath. Isi liye tum dekhoge ke bohot se log qabro'n ke paas khushoo aur khuzoo aur giriyaari karte hain aur dil se aisee ibaadat karte hain jo masjid mein nahi karte. Aur naa pichli raat mein aisee ibaadat karte hain, baaz unme se qabro'n ke aagey sajda karte hain aur aksar qabro'n ke paas namaz adaa karne mein aisee barkat ke ummidwaar hote hain, jiski ummeed unhe'n masjid mein adaa ki hui namaz se nahi hoti.

Isi kharabi ki wajah se Nabi ﷺ ne is aqeeda ko beekh o bun se ukhaad phenka aur qabarastan mein mutlaqan namaz adaa karne se rok diya. Khwah waha'n namaz padhne waale ka qasd qabar ke paas namaz adaa karne ka naa ho aur nez Aap ﷺ tuloo aur ghuroob aur istewaa e shams ke waqt namaz ke adaa karne se mana farmaya. Kyou'nke

---

<sup>14</sup> Qabrastan

ye aise auqaat hain, jin mein mushrikeen suraj ki ibaadat karte hain. Pas apni ummat ko in auqaat mein namaz se bilkul mana kar diya gaya. Agarche inka iraada mushrikeen ka saa naa ho.

Agar koi shakhs qabar ke paas is niyyat se namaz adaa kare ke is jagah mein namaz adaa karne mein barkat hogi to ye Allah Ta'ala aur Rasool Allah ﷺ ki saraasar dushmani aur Aap ﷺ ke deen ki mukhalifat aur aise deen ka ghadna hai, jiska Allah Ta'ala ne hukum nahi diya. Kyou'nke ibadaat ki binaa muwaafiqat sunnat aur itteba e rassol hai. Ibteda aur khwahish e nafsaani par nahi. So bilaa shak tamaam musalmano ka is baat par ijma hai aur ye unho'n ne apne Nabi ﷺ ke deen se badyehi aur zaroori taur se maloom kiya hai ke maqbara ke paas namaz mana hai. Che-jaaeke isko ziyada baais e tabreek o behboodi samjha jaae.

### **Saatwa'n Zariya**

Rasool Allah ﷺ ka qabro'n ko hamwaar karne ka hukum dena. Saheeh Muslim mein Abul Hayaaj Asadi رحمه الله se riwyat hai ke mujhe Syedna Ali رضي الله عنه ne kaha, kya main tujhe is kaam par naa bheju'n, jis par Rasool Allah ﷺ ne mujhko bheja tha aur wo ye tha ke jo tasweer dekhe isey mitaa de aur jo oonchi qabar dekhe ise hamwar karde.

### **Athwaa'n Zariya**

Rasool Allah ﷺ ka qabro'n ko eid (mela ki jagah) banaane se mana farmana:

Sunan Abu Dawood mein isnaad e hasan se Syedna Abu Huraira رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya: tum apne gharo'n ko qabre'n mat banaao (yaane unme nawaafil padha karo) aur meri qabar ko eid (meley ki jagah) na banana aur mujhpar durood bhejte rehna. Kyou'nke tumhara durood mujhko poho'nch jaaega, tum jaha'n kahee'n bhi hoge.

Aur Musnad Ya'ala Mosli mein Ali bin Hussain (Zain ul Abedeen) se riwayat hai ke unho'n ek shakhs ko dekha ke wo Nabi ﷺ ki qabar ke paas ek dareecha ke paas aata, isme dakhil hota aur dua karta hai. To aapne ise mana farmaya aur kaha kya main tumhe ek hadees sunaau'n jo maine apne walid (Syedna Hussain رضي الله عنه) se suni aur unho'n ne mere daada Syedna Ali رضي الله عنه se suni aur Rasool Allah ﷺ se suni. Aapne farmaya: Meri qabar ko eid naa banana aur naa apne gharo'n ko qabre'n, tumhara salam jaha'n kahe'n tum ho, mujhe poho'nch jaata hai.

Aur kaha Saeed bin Mansoor ne khabar di hamko Syedna Abdul Aziz bin Muhammad ne, unho'n ne kaha hamko khabar di Suhail bin Abi Suhail ne, kaha ke Hasan bin Hasan bin Ali bin Abi Talib رضي الله عنه ne qabar shareef ke paas dekha. Unho'n ne mujhe Syeda Fatima رضي الله عنها ke ghar se bulaaya aur wo raat ka khana khaa rahe the aur faraya aao khaana khaao. Maine kaha mujhe khwahish nahi, phir Unho'n ne farmaya: Maine tumhe qabar ke paas kyou'n dekha? Maine kaha maine Rasool Allah ﷺ ko salam kiya. Aap ne farmaya kya tu isi liye masjide mein dakhil hua tha? Phir farmaya Nabi ﷺ ne farmaya hai ke mere ghar ko eid aur apne gharo'n ko qabre'n naa banao aur mujh par durood bhejo. Tumhara durood mujhko poho'nchta hai tum jaha'n kahee'n tumho. So tum aur Andulus ke rehne waale Nabi ﷺ se is etebaar se bilkul baraabar qurb rakhte hain.

Pas jab ke Nabi ﷺ ki qabar Syed ul Quboor hai aur rooe zameen ki tamaam qabro'n se afzal hai aur aapne isko eid (meley ki jagah) banaane se mana farmaya hai to kisi aur qabar ke mutalliq nahi batareeq e oola hogi. Khwah kisi wali ki Shaheed ki yaa kisi aur Nabi ki hi kyou'n naa ho.

Phir iske saath Nabi ﷺ ne ek aur nahi milaadi aur farmaya ke apne gharo'n ko qabre'n naa banaao aur ye Aap ﷺ ka hukum hai is baat par ke apne gharo'n mein nafil namaze'n ehtemaam se padha karo. Taa-ke wo ba-manzila quboor naa ban jaae'n aur saath hi qabro'n ke paas namaz padhne se bhi mana farmaya aur is amr ke saath ye hukum diya ke mujh par durood bheja karo. Kyou'nke tumhara durood jis jagah tum ho, mujhe poho'nch jaata hai aur ye hukum de kar is baat ki taraf ishaara kiya ke tumhara durood o salaam nazdeek aur door se mujhe poho'nch jaata hai. Pas tumhe'n koi zaroorat nahi ke tum qabar ko eid (mela gaah) banao.

## Aah Ye Manaazir by Maahir ul Qadri

Har taraf khaimey lage hain door tak bazaar hai	Ye numaesh hai koi mela hai ya tehwaar hai
Hai ye taqreeb aqeede urs hai ek peer ka	Kaam karti hai yaha'n ki khaak bhi akseer ka
Ek tawaaef gaa rahi hai saamne dargah ke	Kya mazey hain hazrat qibla suhaagan shah ke
Aurto'n ki bheed mein nazaara thokar khaae hai	Is hujoom e rang o bod mein kab khuda yaad aae hai
Maqbaro'n ki jaaliyo'n par arziyaa'n latki hui	Ye wo manzil hai jaha'n hain nekiya'n bhatki hui
Inme likha hai, hamari jholiya'n bhar deejaye	Dard e dil sun leejaye mushkil kushaai keejaye
Aapko Allah ne sab kuch diya hai ikhteyar	Mera gul bhi hai bohot muddat se be-fasl e bahaar
Ye maleede ye bataashe ye mithaai ke tabaaq	Ye aqeede ka tamooj ye wafoor e ishteyaaq
Chadare'n chadhti hui, dholak bhi hai bajti hui	Ye muwahhid hain jo puja kar rahe hain peer ki
Koi sajde mein jhuka hai koi masroof e tawaaf	Thaam rakha hai kisine dono hatho'n se ghilaf
Ro raha hai koi chaukhat hi pe sar rakhe hue	Hain kisi ke hath behr e iltejaa uthe hue
Sun barista hai yaha'n chaandi ugaati hai zameen	Aakhirat ki yaad is jaa pou'n rakh sakti nahi
Zairo'n ke khud mujaawar hi jhuka dete hain sar	Mor ke pankho'n ke saae mein kalaawe bandh kar
Hai ye taaleem e Nabi farman e Quran e Kareem	Hai har ek bidat zalaalat shirk hai zulm e azeem
Bidato'n hi bidato'n ki har taraf sheesha giri	Is tarha tardeed farmaan e Rasool Allah ki
Muddai tauheed ke aur shirk se ye saaz baaz	Ek taraf qabro'n par sajda doosri jaanib namaz
Ilteja faryaad istemdad ghairullah se	Ye nahi hai shirk to phir shirk kiska naam hai?
Taaba ke ye khel duniya ko dikhaaya jaaega	Mazhaka tauheed ka kab tak udaaya jaaega?



## Safedi Par Siyaahi by Mast Ganori

Sajde bhi kiye, khaak mazaaro'n ki bhi chaati	Batlaao to kya hain yehi ahkaam e Ilaahi
Jo baat tumhari hai shariyat se alag hai	Do din bhi na farmaan e Muhammad se nibaahi
Masjid se tumhe a'aar mazaaro'n se aqeedat	Allah kare door dilo'n se ho ye siyaahi
Ghairat ki hai ye baat bade sharm ki jaa hai	Ho shrik ka salaar e Muhammad ka sipaahi
Kya kya naa mazaro'n par in aankho'n ne dikhaaya	Tauba hai Ilaahi meri tauba hai Ilaahi
Sar e shaar aqeeqat tujhe hai ye bhi nahi maloom	Hoti hai zaraa se mein safedi pe siyaahi

## Bidat Parast by Farq Jaami

Nat nai bidat parasti ummat e marhoom ki	Nau banu urso'n ka melo'n ka ye tanzk o ehteshaam
Zamzame qawwliyo'n ke aur ye dholak ka shor	Log jin par naachnte hain, mast hokar madaam
Reh gae qabro'n ke patthar sajda rezi ke liye	Ho chuka rukhsat dilo'n se masjido'n ka ehteraam
Maangi jaati hai mazaaro'n se murade'n raat din	Ban chuki haiqibla e hajaat qabre'n laa kalaam
Sar butho'n ke saamne ghairo'n ka jhukna kaafiri	Aur Musalmano ke sajde sajd-haae ehteraam
Deen ki taaleem jis khaam hokar reh gai	Haq parasti kufr ka paegham hokar reh gai

---

Name of the Book: *Qabar Parasti Duniya Mein Kaise Phailee*

Author of the Book: *Syed Muhammad Dawood Ghaznawi*

To roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". If you find anything which might make this transliteration even better then please inform mein @ [rehan.hse@live.com](mailto:rehan.hse@live.com) having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

[https://archive.org/details/@rehan\\_syed\\_barey](https://archive.org/details/@rehan_syed_barey)

Dua-go,

*Rehan Syed Barey*

13<sup>th</sup> Shawwal 1439 - 27<sup>th</sup> June 2018

Ar Riyadh, Saudi Arabia

---